

ORPHANAGE ISSUE. THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, NOVEMBER 22, 1900.

VOL. III, NO. 2

Rev. S. G. Cooper has resigned at Tupelo. He has done some fine work at Tupelo.

Echeos from the B. Y. P. U. Convention are all of a very pleasant kind. We are sure much real good was done.

On last Lord's day the Greenville Baptist Church gave \$176.75 to the Church Building Fund. A fine collection!

Quite a little cyclone struck Summit on the afternoon of the 19th inst., doing considerable to property, and injuring several persons.

Well, Hobson has been to Jackson! We understand he is considered a pretty fair dancer. But some other animals can do well along that line.

It is now just one week till Thanksgiving day. May we all really honor God on that day. "His goodness and mercy endure forever."

Rev. O. L. Parker, recently moved to Covington, La., as missionary pastor, died on the 15th of October after several weeks ill health. Bro. Parker was a fine man.

We have just received a copy of the Minutes of the Fair River Association. It is a neat job, Bro. Hobbs.

"Rivers of Living Water" is a sermon preached some years ago by Dr. B. H. Carroll, of Waco, Texas, and now printed in tract form, at 3 cents per copy.

Pastor J. N. McMillin, of Hattiesburg, has sent out to all the members of his church a strong pastoral letter, which is well worded and strong.

Miss Annie G. Cage, who is now traveling and writing insurance for the New York Mutual Life Insurance Co., made THE BAPTIST office a pleasant call a few days ago.

The editor spent Saturday night and Sunday with his mother and other relatives in Goodman. Many old friends were met, and much material improvement in the town noted. Pastor J. T. Ellis continues in the pastorate at Goodman, and has the love of all.

We print on Obituary page of this issue, a notice of the death of Mrs. Bettie Hughes, of Ft. Smith, Ark. She was a neighbor and friend of our parents in the sixties.

We remember her as a very amiable lady and Christian.

This is a very important time of the year to the pastor who has labored faithfully during the year. His experiences have been much varied, now joyful and now sad. He has his financial obligations to meet; and is naturally and properly very solicitous about his salary, that he may meet his obligations. Brethren, do not hold him in suspense, but relieve him at the earliest moment possible. Then he can preach better—he can do more for God and humanity.

Go upon the principle of making his burdens and cares as light as possible. He needs your sympathy and substantial aid.

At our last State Convention, a large amount of money was pledged for the Church Building Fund. It was to be paid by Dec. 1. Let all remember this and send the money right along to Dr. Rowe, Winona. We ought not to wait for him to write to us. This would put a large amount of unnecessary work on him, and make quite an expensive account. Some churches are doing nobly along this line. Last Sunday, Greenville gave for this purpose \$176.75. Others are doing as well in proportion to ability.

Brother, if you subscribed either for yourself or church, cancel the obligation by paying all.

From Bro. Stranburg.

Monday, Nov. 12, at 8:30 p. m., all that was mortal of my dear wife passed away to a better land, since which time many letters of sympathy have been received. Dear ones, through the columns of our paper, let me thank you kindly for the words of encouragement, the very many beautiful letters that are constantly pouring in. May God bless you and all. Pray for me and my three motherless girls.

Fraternally,

W. L. A. STRANBURG.

That Monument of Father Z. Reeves.

Seeing through The Baptist that other churches not in the Mississippi Baptist Association were desirous to help to erect a monument to the memory of Father Reeves, the committee to see after the matter, have decided that to give all and any an opportunity to assist, to say to them through this card, that any who wish to assist, to send the amount to W. Everett Dickey, or to C. P. Jones, McCalls Creek, or J. A. Burris, Thompson, Miss.

Costly followers are not to be liked, lest while a man maketh his train longer, he maketh his wings shorter.—Bacon.

Not to be provoked is best; but, if moved, never correct till the fume is spent; for every stroke our fury strikes is sure to hit ourselves at last.—William Penn.

There will be a fifth Sunday meeting at Hebron church, composed of East Fork, Mars Hill Liberty, Bethlehem, Hebron, and New Zion churches, which is the second district of the Mississippi Association, embracing the fifth Sunday and Saturday before at 10 o'clock. A program will be prepared. Let each church send representatives from its Sunday School, as a good meeting is desired. Everybody is invited. Come brethren and sisters, and let us do business for the Master. We would be glad if Brother Flake would come or send us some help.

Yours for better S. S.,

J. J. WALKER.

Nov. 15, 1900.

Mrs. Regina C. Patton.

We print the following from one of our exchanges:

Shubuta, Miss., November 12 — (Special). — Mrs. Regina C. Patton, wife of Mr. W. H. Patton, of this place, died this afternoon at 4:15 o'clock after a lingering illness.

Mrs. Patton's maiden name was Regina C. Spann, her first husband being Mr. Ben C. Joiner, by whom she leaves two sons, Charles S. Joiner, of West Point, and Sam. W. Joiner, of Cedar Bluff, both merchants. She was married to W. H. Patton, of Shubuta, in 1883.

She had been an active worker in the Baptist church, in Sunday School, missionary society and all church work where she could. She was elected president of the local Women's Christian Temperance Union and remained so for years. She was State superintendent of literature and unfermented wine at different times. She was very generous and much loved by both white and black.

Two brothers survive her, Dr. J. T. Spann, of Chappel Hill, Tex., and Major S. G. Spann, of Sumpter, S. C.

A Helpful Suggestion.

Two years ago I made a motion in our Sunday School that its treasurer should lay aside ten cents out of every Sunday's contribution as a Christmas gift for the Orphanage. The whole school voting in a body, the motion was carried. Now five dollars is ready to be sent from this school as a Christmas gift. This is the second five dollars. Could not many others do the same thing, and thus carry forward this good cause of caring for the orphans.—Christian Observer.

The Existing Baptist Orphanages of the South.

The interest taken by the Baptists of the South in the work of looking after the destitute and homeless orphans, is truly gratifying. Baptists have orphanages in nearly all of the Southern States. These institutions are claiming much attention, and are rapidly growing in the favor of our people. In some of the States, as we shall see, large donations are being made to erect suitable and commodious buildings in which to house the little ones. This gratifying interest is not a cause for wonder, as a charitable consideration of the claims of the helpless is a fundamental principle of christianity. In this article no attempt shall be made to give information as to all the undertakings that have been set on foot by our people for helping the fatherless in our southland. A statement of facts as to the existing orphanages shall, of necessity, make a long article, too long to be read by many.

SOUTH CAROLINA.

The Connie Maxwell Orphanage, the orphanage of South Carolina Baptists, is at Greenwood in that State. By mortuary deed, Dr. Maxwell and his charitable wife, proffered 470 acres of land just outside the limits of Greenwood, and \$10,000 worth of town property, if the orphanage should be located at Greenwood. To this was added \$2,000 by the town of Greenwood, making the value of the entire donation nearly \$20,000. From November 1, 1891, (the organization of the institution) to June 1, 1900, Rev. J. L. Vass was superintendent. He is a choice spirit. It was the privilege of the writer to be with him as a student of the Southern Baptist Theological Seminary, and to know him intimately, and can speak of him from personal knowledge. Rev. A. T. Jamison, courteous and kind, is, at present, superintendent and treasurer of the orphanage.

There have been 242 children cared for by the Connie Maxwell. There are now 120 orphans in the Home. Only one has died since the beginning of the enterprise. Fatherless and motherless children alone are received, except when it is known that the mother is an invalid, or incapable of caring for her children; whole orphans always having preference. Children are received into the Connie Maxwell between the age of three and ten and usually dismissed at sixteen. The property of the institution is worth \$30,000. Five trustees are elected each year to serve for a term of three years.

NORTH CAROLINA.

The orphanage of North Carolina is called the Thomasville Baptist Orphanage. The design of the institution is, "the support, the caring for, and training of indigent orphan children." It has a board of trustees, eighteen in number, of whom five shall be a quorum. The institution was projected in 1884, sixteen years ago. In that time it has cared for 622 orphans, and now has as beneficiaries 226 children, and does not chronicle a death for the entire time. The orphanage receives children from five to six years of age, and dismisses them at eighteen. The property of the orphanage is valued at \$30,000. The fiscal year of the Home ends on the 30th of June.

The orphanage is located at Thomasville, as its name indicates. Its location was selected with a view to health, good water and centre of territory, no small considerations in placing such an institution. "Charity and Children," is the orphanage paper of North Carolina Baptists, the editor of which is elected annually. Rev. Jesse Bynum Boore is the general manager of the orphanage. His name brings up old memories of the Seminary. His kindly face and quiet manners, the absence of harsh criticism, and general correctness of deportment have enabled him to make many friends.

GEORGIA.

In October, 1899, the Georgia Baptist Orphan's Home was removed from the crowded streets of Atlanta to a fifty-acre farm at Hapeville. Hapeville is in the suburb of the city of Atlanta, on the Georgia Central Railway. A large part of the farm is under cultivation. The Home is now well located, fronting 450 feet on the track of the Georgia Central Railroad, and facing the railway station. The farm was formerly run as a dairy, and its improvements were left intact. Mr. E. O. Daniel, a successful truck farmer, is looking after the agricultural department. There are about 65 children in the Home, cheerful and happy. The institution is now under the auspices of Georgia Baptists, 185,000 strong; and, we may well suppose, is in good hands. It is a special object of care of their convention, and to be considered of equal consequence of other objects fostered by the convention.

The prospects of the Home are now most hopeful. Dr. James B. Taylor, of Virginia, is now its general superintendent. He is a son of James B. Taylor, the first Foreign Mission secretary of the Southern Board, and a brother of Dr. Geo. B. Taylor, our missionary in Italy. He gained much valuable experience in his work while connected with the orphan's home of Virginia. The Christian Index says of him, "We know of no man in all the South to whom we would rather entrust the temporal and spiritual interest of the orphans."

But the Home needs more buildings, having only two farm houses, moderately comfortable. The property of the orphanage is estimated as worth \$30,000. In 1888, Hon. Jonathan Norcross gave \$10,000 to the Georgia Baptist Orphans' Home. Within the last few months, Mr. Frank S. Ehrhidge, of Jackson, Ga., gave \$5,000 for the erection of a house for girls, in honor of his noble, Christian mother; and, a month or more ago, Judge J. R. Brown, of Canton, Ga., gave the same amount to the institution for a memorial building. At Griffin, at the State Convention, last April, \$8,000 was put in sight in cash and valid pledges for the erection of a "main building." Mrs. A. D. Adair, 94 Washington street, Atlanta, Ga., is president of the Board of Managers.

ALABAMA.

"He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given, He will pay him again." The Louise Short Baptist Widows and Orphans' Home was placed at Evergreen, Ala., January 1, 1893.

The Home was located at Evergreen, says the manager, because it is a "good town with the best health record in the world, and no whisky, and a strong Baptist church." I feel much inclined to go to evergreen myself. "The fountain of youth," so long sought, must be somewhere near, ready for some Moses to strike the rock. The Louise Short has had 138 orphans, and has now 68 children. It receives full orphans of legitimate birth. Two boys have been sent out by apprenticeship, fifteen boys and thirteen girls by adoption, and thirteen boys and eighteen girls returned to their people.

The property of the Home is valued at \$10,000. The orphanage has had only one manager, Rev. John W. Steward, who is the life and soul of the institution. He is a man of remarkable energy. He pleaded for the beginning of the work, and requested that he might be permitted to take charge of it without salary. He is ably seconded in his good work by G. R. Farnham, president of the Board of Managers, and Dr. P. M. Bruner, both of Evergreen. The trustees are elected by the State Baptist Convention for a term of six years.

FLORIDA.

My good friend, Dr. S. M. Provence, is in Florida. He is stirring up things down there. "Uncle Shad" (Chaudoin), whom I knew and loved when I lived in Georgia, is a power in the land of orange blossoms and everglades. Twenty five years ago I did not think he could live six months, but the Lord has prolonged his life. He will pull till he falls. But the work in Florida is heavy on a few faithful laborers. The Baptist State Board "is so burdened as to be unable even to consider an offer of land" for an orphanage. The Lord bless Provence and "Uncle Shad" until the orphans of Florida shall have bread for their mouths, and a shelter for their heads.

ARKANSAS.

The Arkansas Baptist Orphans Home is located at Monticello, Ark. May the place be a "mountain of heaven" to the orphans of that State. The Home was organized in 1894, six years ago. Twenty orphans have been cared for to this time; two sent out to homes, and two died. To be received into the institution an orphan must be without father or mother. The property is valued at \$10,000.

Hannah Hyatt was formerly the manager of the Home. She was the founder of the institution, giving to it her farm, on which the Home is located, and she is now assiduously laboring without fee or favor for the cause long so near her heart. The Lord multiply her kind in our Southern States. Mrs. S. E. Gardiner is now the manager of the Home. With such noble women to foster the charity, and with such friends in Arkansas as W. W. Gardiner, Miller, Pace, Conger, Pittman and Hailey, the future of the Home is assured.

LOUISIANA.

Louisiana is our younger sister, close to us, and much beloved. We have given the State many good men. The Baptists of Louisiana are just inaugurating their orphanage. They

have an orphanage committee, which is now caring for a few orphans in Baton Rouge, La. They have a building at Keachi, that will be used as a temporary Home for little ones. It has been brightened by repairs, and the last convention ordered the orphans taken to it, but as yet no matron has been secured to care for them. Louisiana Baptists are much interested in the enterprise, and we may confidently expect soon to hear of the full organization of this charity. We shall watch it with much interest.

MISSOURI.

The Baptist orphanage of Missouri may be found at 1906 Lafayette Avenue, St. Louis. It began to receive orphans in 1884, and has given a home to 1950 children. Sixty-two orphans are now in the orphanage. The mortuary report gives an average of four deaths a year. This casualty should not be the subject of remark, as in the city, they must often receive children whose health has been impaired by exposure or lack of proper food. Boys under seven years and girls under twelve are received into the institution; 163 children have been provided with homes. Anyone adopting one of the children must make it an heir "as though born in the family." The child adopted must be sent to school, to church and to the Sunday school. It would be better for some children in Mississippi, if they had been sent out as orphans from the Missouri Home.

The property of the Home is estimated as worth \$30,000. The orphanage has a board of managers, consisting of thirty-six women, representing the different Baptist churches of St. Louis. Mrs. A. H. Ebers, 1616 N. King's Highway, St. Louis, is president of the board. A matron has charge of the Home. A board of gentlemen directors is appointed by the General Association of Missouri. The Home is entirely supported by voluntary contributions. And the cost of maintaining one child is \$75.00 a year.

MARYLAND.

Maryland, my Maryland? No, not yet. No orphans' home. The ground has been burnt over, but the verdure shall be only the fresher bye and bye. Maryland is a coy maiden, small and graceful, between two suitors. Maryland is a faithful, queenly and engaging. Its time is to come for sober thoughts of the world's miseries. We do not find the serious air of autumn in blithe and happy spring. But spring gives place to summer, and summer to fall after awhile. America's winsome virgins become America's careful mothers. Maryland's time shall come apace, and matronly dignity shall stoop to coddle the homeless waifs. Time is a great equalizer.

KENTUCKY.

The Louisville Baptist Orphans' Home is located on N. W. corner First and St. Catharine street, Louisville. It was established in 1869, thirty-one years ago. During this time the institution has received 1087 children, 775 from the country, and 312 from the city. Seventy-six children are now in the Home. The enterprise had its beginning in three lectures given by Rev. W. C. Vanmeter, of New York, upon helping the fatherless. The

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initial movement was inaugurated at Walnut Street Baptist Church, June 21, 1869, by the ladies of the Baptist churches of Louisville. The board of managers, originally consisting of ten members, was providentially directed in the securing of Miss Mary A. Hollingsworth as matron. This good woman has seen the orphanage through all of its struggles to the present time, and is now superintendent of the Home. In 1876, I was a Kentucky pastor, and attended the meeting of the General Association at Louisville. The Association went in body to the Orphans' Home, and Dr. Henry McDonald made a most touching speech. There was an orphan in the Home at that time, a descendant of John Waller. The property of the orphanage is now estimated at \$75,000. During the last year the institution has received thirty-three children, placed by adoption eleven, by apprenticeship fifteen, and one has died. The orphanage paper is called "The Orphan's Friend."

There is another orphanage in Kentucky called, The German Baptist Orphans' Home. It came into existence August 20, 1871, and has had under its charge 206 children, and has twenty-two orphans at present. About two-thirds of those who have been received have been provided with homes. Its property is valued at \$20,000. The institution was located at Louisville, as the property was donated with the understanding that it was not to be put elsewhere. Edward Zachert is now superintendent. The superintendents before him were Magdalena Weimer, and John T. Dohrmann.

TENNESSEE.

The Tennessee Baptist Orphans' Home is in Nashville, 709 Monroe Street. It was established in 1891. It now enjoys immunity from debt, which must be delightful. Six years ago, it was \$10,000 in debt. Dr. A. J. Holt, the financial agent for the Baptists of the State of Tennessee, has had much to do with the liquidation of the debt. But, perhaps, Dr. W. C. Golden, President of the Board has borne the heaviest burden. He has been president of this board for six years, doing all the corresponding. He is a valuable man in Tennessee.

The Home now has twenty-six orphans under its care. In the nine years of its existence, 131 children have known its kind charities, about seventy-five have been provided with homes, and three have died. Mrs. E. C. Saunders who had been matron for nearly eight years, recently resigned because of failing health. The property of the Home is perhaps worth \$18,000. A few weeks ago, Mr. Jesse French of St. Louis, formerly a citizen of Nashville, promised to give \$600.00 to build a new veranda to the Home. At the last Convention, Dr. W. C. Golding took a collection in cash and pledges of \$367.52. All this speaks well for Tennessee Baptists. They are above us geographically, and perhaps in the estimation of some of them; but, if they will keep their ears open they may hear something from us very soon that may astonish them.

TEXAS.

Buckner's Orphans' Home is in Dallas county Texas. Who has not heard of it? It is a great institution, carrying the name

of a great man, a man great in mind, great in heart, and great. The home opened doors to orphans December 2, 1889, and has given a home to 2,500 children, and now has about 400 orphans for whom to care. There is a city department of the Home in Dallas as a temporary stopping place for children designed for families, and especially for the children's hospital department, where they may receive treatment from surgeons and other specialists in critical cases. The orphans are assiduously trained in all the industrial branches of learning, in literary schools, in photography, stenography, printing, etc. This is one direction of their training. The Home is in the county for the benefit of room, where the Orphanage owns 400 acres of rich black land, ornamented with 7,000 fruit trees, and delighting the eye with a herd of sixty Jersey cattle grazing on its meadows. On this farm the boys get domestic training. The property of the Home is worth \$210,000.

Dr. R. C. Buckner is general manager of this Home. He is the founder of the institution, and has been sole manager of it from the beginning. The board of trustees, self-perpetuating, meets annually and audits the books of the general manager, but does nothing more. After the retirement of the present manager the Home is to pass directly and entirely under the management of the trustees. Each trustee serves till death, until retirement or removal just cause.

After the disaster at Galveston, caused by the tropical storm, Dr. B. C. Buckner hastened to the scene of misery to carry back with him a hundred orphans. Many of the unfortunate little ones of that fated city now know the comforts of his orphanage.

There is another orphanage in Texas under the control of Baptists. It is called, The Dickson Colored Orphanage. It was recently organized with flattering prospects. Rev. R. C. Buckner is its president, and W. L. Dickson its superintendent. It owns a farm of seventy acres with comfortable buildings, and has twenty orphans awaiting its opening January 4, 1901. This orphanage, when assured prosperity shall come to it, will be another monument to the zeal and consecration of Dr. R. C. Buckner.

VIRGINIA.

The Baptist Orphanage of Virginia is located at Salem, Va. It was chartered February 24, 1890, and opened doors for the reception of orphans July 1, 1892. There are at the present time 112 children in the orphanage, 160 having been cared for in all. Forty-eight children have been sent out either to relatives or good homes. Orphans are received at two and a half years of age, and are allowed to stay in the institution until they are eighteen. Rev. George J. Hobday is superintendent, and has been from the beginning of the enterprise. I remember him well as a student of the Seminary. He was a man of good bearing and an earnest and forceful speaker.

The property of the Orphanage is considered as worth \$100,000. A "main building" is now in process of construction, and, it is thought, will be completed by spring. The Executive Committee now has in hand

\$15,000 for its erection, and as it is to cost \$25,000, the contractor is to cease labors at the limit of the means in sight. A "main building" to cost \$25,000 and \$15,000 in hand! Are Virginia Baptists alone of the Baptists of the South capable of erecting a "main building for an Orphanage?"

MISSISSIPPI.

The Mississippi Baptist Orphanage is located near Jackson, Miss. It was chartered July 18, 1894. Seventy-two children have been received to date. There are now thirty-four in the Home. Homes have been found for thirty-six orphans, and two have died. The property of the Orphanage is valued at \$15,000. The Home has a farm of 112 acres, with three good houses, and an abundant supply of pure water. The trustees of the institution are self-perpetuating, and are such for life or good behavior, or until removed from the State. It is required of them that they be members of Baptist churches in Mississippi, and in good standing in their churches.

Rev. L. S. Foster, a man of marked piety and strong faith, is superintendent of the Orphanage. His consecrated wife is no less interested in the work than he, and ably assists him in all the efforts put forth for its advancement. Misses Callie and Ida Flowers are the governesses of the Home. There is now a movement projected to erect at the Orphanage at an early date a "main building" to cost not less than \$10,000. Mr. A. E. Jennings of Water Valley proffers to give \$500.00 towards its erection, and assures \$300.00 in addition from his church. Such a building is a part of the conception of the superintendent as to necessary building, and, at no distant day, shall be very much needed.

To recapitulate, there are twelve Baptist Orphan's Home in the South, and two in a formative condition. There have been 7,128 children in these institutions, not embracing the number of children that have been in the Home in Georgia, which number was not available. There are now 1,229 orphans in these Homes. The effort seems to have been made by all the managers of the Orphanage, to make them a half-way house between the homeless and the home. The Louisville Baptist Orphan's Home is the oldest institution, and the Buckner's Orphan's Home has received the greatest number of children, and has the largest amount of property. The property of the Orphanages of the South is estimated at \$584,000, and is rapidly increasing in value.

Z. T. LEAVELL.

Elder A. Gressett.

In his "personal" recollections, Bro. N. L. Clarke states the following facts in relation to Bro. A. Gressett; who, it may not be generally known, is a nephew of Elder W. P. Carter, a leading Baptist minister in this part of the State over fifty years ago:

It appears that Bro. Gressett's name first appeared in the Decatur meeting, of Mt. Pisgah Association, 1863, as pastor of Beulah church. "He is a native of Mississippi," says Bro. Clarke, "being raised near" the eastern side of Newton county; entered the ministry in 1862-3, and for several years was

the successful pastor of Beulah church, at the same time serving, with fine success, other churches."

Having moved to Meridian, Bro. Clarke further says of him: "In the year 1875, Bro. Gressett commenced the publication of the *Southern Baptist*, in that city, which was sustained with much credit, and no doubt exerted a wide influence for good. I greatly approved the publication, and for a time aided Bro. Gressett in the *Baptist* office."

When Bro. Gressett began his publication, "there was no other Baptist paper printed in the State," further remarks Bro. Clarke: "in after time the *Baptist Record* was started at Clinton. These two papers antagonized each other for some years, till failing health almost forced Bro. Gressett to retire from the work, and his paper united with the *Record*."

"Bro. Gressett still lives in Meridian," we quote further, and though becoming old and a great sufferer, he is cheerful; looking forward to a blessed and bright immortality. The "personals" of Bro. Clarke were quite interesting, and will prove valuable to the future historian of our denomination in Mississippi.

INTERDENOMINATIONAL WORK.—The young Men's Christian Association organizations are a power in the land. They permeate social society, the colleges and now largely the railroad corporations. In the latter they are a wonderful lever for goods: embracing fully 40,000 members therefrom. It is a fact that the railroad companies are spending about \$200,000 to equip and sustain these organizations.

To Our Orphanage Friends.

Thanksgiving is drawing near and what have you done for the Orphanage? Do not wait until Thanksgiving day and take up a small hat collection, but take a list to every member of your church. Work earnestly this month and let us put together and raise the money for the home. Read this letter from Bro. Bowen and do likewise—and may God bless your efforts as he has blessed his—and to our large churches we appeal especially to you to help us for the Master's sake.

I have money from scores of small churches—but one from the big churches. Water Valley will contribute more than a thousand dollars. Bethel Sunday-school, two miles from Water Valley, sent in this week two wagon loads of wood and a wagon load of potatoes, chickens, eggs, butter, and \$3.70 in cash. We converted the produce into cash for them. They gave what they had, and our country churches can get some merchant to do same for them. Every church in this county, however small, will do something. One with six or seven members gives \$10.00. May God crown our efforts with success.

A. E. JENNINGS.

A Parable.

A number of persons agreed together to draw a wagon without the aid of horses or other power than their own.

They employed an athletic man to guide them. They selected him because they thought he was well suited to the business of

guiding a wagon. They said to him: "We simply wish you to guide for us. We'll push the wagon. We are well able, with you as our guide, to move the load along."

Having accepted their proposition, he took his position between the shafts, with a hearty good will, and seeing that all were in their places, he gave the signal and all started and the wagon was easily moved along the road.

All went well for a while. The praise of the guide was in all mouths. "Isn't he a capital guide?" was the common remark from every quarter. But by and by the guide found it necessary for him to pull some. And this necessity grew more and more, as time sped on, till finally the good man, with florid face, perspiring brow and panting sides, came to a stand still. He looked back to see what was the trouble. To his sad amazement he beheld all on the wagon, riding, some even asleep. He kindly reproved their perfidy, and lovingly urged them to get out and lay their shoulders to the wheels, assuring them of success if they would not prove faithless. To his great grief, they began to complain of him. One of them lazily rubbing his eyes, sleepily said: "I move, we procure another guide." Another said: "I agree with you," and continued to say much about a certain one who, he thought, could be had that would not be always charging failure upon them as he was a strong man and could easily succeed. Many voices chimed in in accord with this sentiment, for as they had ridden along they had been discussing, with themselves the slow progress being made; and some of the leaders had whispered it around that the guide was not a strong enough man—that they needed a strong man.

So another man was employed to take position between the shafts, and the former guide went out to secure employment, with deep feelings of commingled sorrow and gladness.

Say! reader, do you know any thing about this story, more than I've told you? Do you know who these persons are? and who this guide? It can't be that it is your church and preacher? Surely not yours?

Well, to be as generous as permissible, it at least is exceedingly unwise for that church. In the first place, they overestimate their independency. They forget that "God is our sufficiency"—that the *Holy Spirit* must be depended upon for success.

In the next place, it is unwise, ungenerous, unfaithful and unjust, not to say, diabolically mean, to break down that willing and godly preacher and then kick him out. The Lord will not hold such guiltless.

God has no preacher, in the list, strong enough for the church that leads itself upon him. To believe so is folly, and to act according to such belief, is worse than madness. Don't make your preacher procure by his own manual licks, a goodly portion of his living; look after all the departments of your church work, even the financial interests, and expect him to do all and hold out. Remember he's but a man at best. Hold up his hands, cheer his heart, be fair and candid with him. Get out of the wagon and. Put your shoulders to it and push. Make it as light for him as you can, and you won't soon wish to exchange him for a new and untried one. Try it.

A. A. MAN H. P.

A Riddle.

I am the widow's, orphan and preacher's friend,
My aid to every good object I lend.
I caution the rich, encourage the poor,
And carry sunshine into every door
Where I go; be it humble hut, or mansion,
And will do more with more expansion.
I have no feet, I cannot walk;
I have no tongue, I cannot talk;
Yet I'm always going on missions of love,
And telling and teaching of Christ above.
I have hundreds of eyes, but cannot see,
But I lead the blind, the bond, the free,
In paths of honor, truth and right
And to a home where there's no night.
I have a head without skin or bone,
And there's no Sage in either zone
That knows as much as I contain,
Nor to the simple can be so plain.
As times are tight I'm often hard pressed,
But I'm always clean and neatly dressed.
I'm young in years, but growing strong;
For I praise the right and condemn the wrong.
I don't respect persons, but to all I'm polite;
And to those in darkness, I always carry light.
I go into the homes of the sick and sad
And carry some comfort to make them glad.
I once healed a breach that was likely to prove
A source of grief and lessening of love.
Now I carry oil and the olive branch of peace,
To heal all the wounds and the fighter's release.
If you want to know my name, send to Bailey, T. J.
Two dollars, and the answer you'll get right away.
GUESS WHO.

Questions and Answers.

It is generally understood that John was the beloved disciple of Christ, and all the references point to the beloved disciple, except Jo. 20:24, where Thomas is named. Can you explain it?

Respectfully,

Tillatoba, Miss.

(MRS.) E. W.

My Dear Sister:

Turn to the "subject index" in your Oxford Bible, to "John the Apostle," and you will see that you did not run the reference correctly. Instead of John 20:24, you want John 21:24. In this 21 ch. John refers to himself in these verses 7, 20 and 24. The Scripture you cite has no reference to John whatever.

FAWCETT.

From Mrs. Foster.

What a blessed thing it is to always have something to look forward to. Here is Thanksgiving, and then the good man's birthday, and Christmas shining on our pathway. Somehow it all comes so close together, and then such a long stretch between. But the memories of it linger all the year with us like sweet perfume. And now as our fourth Thanksgiving draws near, we desire to thank God and all His people for the many mercies we have received during these years.

There has been continual progress; though sometimes the way seemed dark and thorny. There has been gladness and sorrowing, sickness and suffering, success and disappointment strangely interwoven, and we could not do without any of them in the warp and woof of life's story. Even when times were most trying, when brain, nerve, courage and endurance were taxed to the utmost, and it

seemed hardly worth while to struggle on any longer, yet cheer and light followed on, with mercies big and great. To have passed through these experiences is to feel the hand of God in no usual way.

Since God in His goodness has raised one generous, warm and growing friend, new interest has been aroused; and a work more in keeping with the wealth and power of Mississippi Baptists is opening before the Orphanage. We greatly rejoice in these better prospects, and we know as the years go by the dear Lord will give us the desires of our hearts. It is only a question of time. In imagination we can see the huge building with doors wide open welcoming all who come to its sheltering fold.

The manual and mental training, and above all, the moral and spiritual influence which is the crowning feature of this institution. It is our hope and prayer that the good people of the State will pour out their affection for the Orphanage this Thanksgiving in so large a measure and rich a stream that the new building will be erected and all other difficulties overcome. We think I hear some one say, "What! are they still wanting more buildings?" Well yes, my friend, you see we had nothing at all to begin on, and our cottages are small. The superintendent's house is roomy, but the helpers must have some place to stay, and almost every day brings appeals from friends in behalf of some destitute child. The good man's heart is wrung with sorrow, every time he has to say, "I can't take you, it is impossible."

All over the State we hear of increased interest, and the people are working as never before. We could wish thousands would take hold of this work of love, knowing that each and every one would be made the happier for this unselfish service. As we write down these lines, we pray the God of the fatherless to open the hearts of His people, and let this glad Thanksgiving day be long remembered.

"He that bloweth not his own horn,
His horn will not be blown."

Nobody is saying a word about my tract, titled, "The Bible on the Lord's Supper," which contains simply quotations of Scripture under several heads on that subject.

At this place last summer when brother McIntosh was holding a good revival meeting here, I met with brother B.—Meth. Colporter. I knew him well. I felt at liberty to speak freely. I said: Brother B. you are the Meth. Colporter, employed by the Conference to sell Bibles, books, and tracts, are you not? "Yes." Well I have a tract I would like to get you to sell for me; I am so busy with my pastoral work that I haven't time to attend to it. You may have all the profits of your sales.

He looked at the tract, rather quizzically, saw my name on it; and said: "Why didn't you put after your name, D.D. LL.D?" Because the truth inside didn't need that. He looked inside, and handed it back. I said: "Aren't you going to sell it for me?" "No, that is only the word." Well I thought that was the very thing you wished to sell? A brother standing by him, came to Dr. B's relief, and said, "yes, you Baptists will invite us to sing

with you, and invite us to pray and work with you, but you don't invite us to eat with you." No, but we pay back in work: I will venture to say that brother McIntosh (and he is a good preacher, and a good man. I have worked with him in several revivals,—he and I are good friends) he will tell you that no denomination, outside his own, works with him better than the Baptist. So we pay you back in word, that is fair.

M. V. N.

P. S. (The tracts are 10 cts. per doz.)
Durant, Miss., Nov. 20th, 1900.

"The Death of Death."

"Oh death, where is thy sting; oh grave, where is thy victory?"

The sting of death is sin; and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The sergeant's fang brings death. Man has died, bitten by death's fang. In "the garden" he had life, but sin entered, bringing "death and all our woe." He no longer beheld his Lord; his ears were closed that he heard him not. He only beheld the luscious fruit, and heard the devil's lie. And in these he found death, for God could not be mocked. God had said: "Thou shalt surely die."

So, from God's image and out of Eden he fell—lost—dead—stung to death. He hugged the viper and it stung him to the death. "Sin is the transgression of the law," and the way of the transgressor is hard."

But death died, and the angels sang, and the redeemed ever sing the song of Moses and the Lamb."

Calvary came and death flew away. A fountain was "opened up in the house of King David," and life reigns, and God's own are redeemed. "He is brought as a lamb to the slaughter, and as a sheep before her shearers are dumb, so he openeth not his mouth."

"It pleased the Lord to bruise him." "He was numbered with the transgressors; and he bore the sins of many and made intercession for the transgressors." But today he lives, and, "Because I live ye shall live also." Life and immortality are come to light—death died.

J. E. PHILLIPS.

Ordination.

Upon the call of New Prospect Baptist church, of Rankin county, S. B. Culpepper was ordained to the full work of the gospel ministry, on 2nd Lord's day, now. Also brethren S. D. and D. M. Robbins were ordained deacons of New Prospect Baptist church.

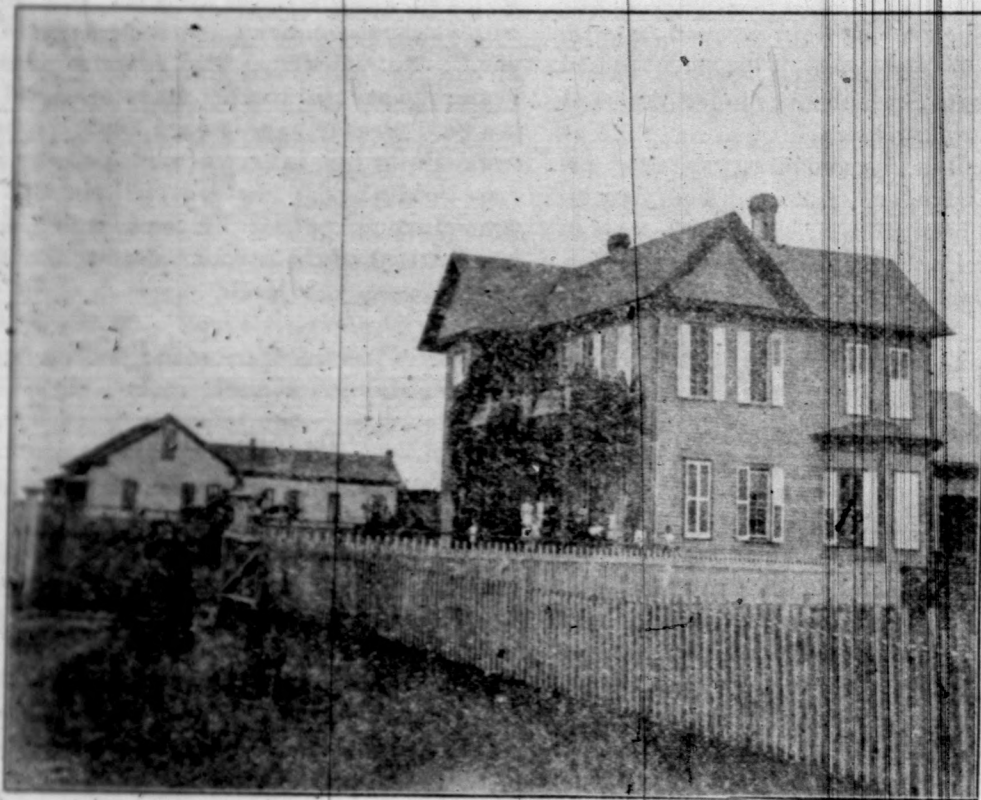
The Presbytery was composed of Elders J. R. Johnston, of Steens Creek, W. W. Kersh, of Brandon, E. B. Steen, of Steens Creek.

Bro. Culpepper is a young man who promises great usefulness in the ministry, and we recommend him to the denomination as worthy of their confidence and respect. God bless Bro. Culpepper and his church.

It was a great pleasure to worship there on that beautiful Sabbath day.

Your brother,

E. B. STEEN.



Muller Cottage—Superintendent's Home, Baptist Orphanage.

We have now two orphan cottages and a nice Superintendent's home and printing office. The first is the "Lou H. Moore" cottage for girls, and was opened in March 1898, and is insured for \$1,000. This cottage is in charge of Miss Callie Flowers, and a picture of it has been printed in THE BAPTIST. The second is the "Burford" cottage for boys, and was opened in November, 1898; is in charge of Miss Ida Flowers, and is insured for \$1,000. Each cottage will accommodate fifteen children. The Superintendent's home, "Geo. Muller" cottage, was opened November 1899, accommodates the superintendent's family, the school teacher, printer, mechanic, and four girls (as we have more girls than boys).

The pictures given are the "Geo. Muller" cottage; (with "Lou H. Moore" cottage showing in background), and another, of the children grouped in front of same building, with governesses and teacher. They give an idea of how we look, but it is far better to come and see the originals.

Besides the three cottages mentioned, we have a small two room building, (the only improvement on the property when we purchased) which has been renovated and, fitted up for a school house. The school is in charge of Miss Jennie Ruth Parnell, of Pano-la county, who is an accomplished teacher. We have twenty-seven children in school, besides Ida Baker, who is in the Deaf and Dumb Institute.

At this time we have thirty-six children, including the young lady in the Deaf and Dumb Institute. Of this number there are twelve who are regularly supported by societies and friends. The Water Valley Baptists support three (Brother Jennings one, the Sunday School one, and the B. Y. P. U. one.)

There are fifteen eligible children now applying for admission, for whom we have no room, though we have agreed to take several of them and stow them away somehow and somewhere.

Our little paper, the *Gem*, is doing remarkably well, and is steadily growing in favor and patronage. We have been obliged to enlarge it and make a three-column quarto, without increasing the price, which we hope will please our friends. It has a genuine circulation of 3,000, and we hope friends will help us to extend this circulation. We thank you for placing it in your clubbing list.

OUR PRINCIPLES.

A dependence upon the clear and unmistakable promises of God, who has promised to be a Father of the fatherless, for a support of our children, and a belief that this will come through the genuine fruitful sympathy of His stewards, to whom he has committed His possessions.

That as far as possible a home shall be given to every destitute white orphan in Mississippi, who may apply, whatever may have been the religious faith of the parents, whether Baptist, Methodist, Presbyterian, Disciple, Episcopalian, Catholic, Jew or Infidel.

That everything be managed strictly upon business principles; and every dollar appropriated according to the wishes of the giver.

That no debt is ever to be contracted by encumbering the property of the Orphanage, and only when absolutely necessary and when the Superintendent can secure it personally.

That there is never to be any connection with any traveling show, lecture, raffle, charity ball, theatrical troop, or other similar scheme for raising money.

Olive Branch, Aug. 25, 1900.

Mr. L. S. Foster—Enclosed you will find a collection from "Fifty Flinns." Aren't you glad we are not all orphans? I am sure you would have to "enlarge your boundary lines" and build more wells, for we are all great water folks. However, I hope that it will help to brighten that many lives in your home, and give some help to the noble Superintendent and his loving wife. With love to you and the little ones.

MRS. J. M. FLINN.

FROM BRO JENNINGS.

Dear Brother Foster:—As this is the last issue before Thanksgiving, will you allow me to say a few words to the readers of THE CROW? I know I have the sympathy of all my co-workers, and I want to see thousands in the list on Thanksgiving day. Let us all do something. Let us all make a strong pull together. Let us all do like the Flynns of Olive Branch. That did me more good than any donation I have seen in the *Gem*. I am going to send them a list. I want all the fifty Flynns' names in the corner-stone. A word of encouragement to you. I have sent out hundreds of names and a good many have answered, especially ministers from smaller churches. But how about our city churches and pastors? Do you suppose they would like it if I were to tell you that only one has answered? But it is so—only one of the large churches in Mississippi. If my reader belongs to one of them, will you help to bring the Orphanage before your people and ask your minister to help? Water Valley will do more than she promised to do—will send more than a thousand dollars.

Let every church take a collection on Thanksgiving day, or the Sunday before, and forward to Brother Foster; and let every Christian and reader pray God that the full amount will be forthcoming and the Home built. And to our big churches, please do not forget us. It is a worthy object. It is a home for homeless little ones that we are asking and praying for. You have well to do members. Ask them to give. May God bless our efforts and the Home be built.

A. E. JENNINGS.

Water Valley.

THE SUNDAY SCHOOLS.

Among the most valued helpers in the State are the Sunday schools. New ones are constantly reporting that they have joined in the line of those who contribute every month. Here is a letter from Bro. W. J. Pack, Hattiesburg, as to Sunrise Sunday-school. He says: "We have adopted the rule of giving one collection out of each month to the Orphans. This we did some time ago, but failed to notify you." Blessings be upon this Sunday-school.

The Shubuta Sunday-school has also joined the column of regular contributors. Bro. W. H. Patton writes: "I presented the claims of the Orphanage to my Sunday-school on the first Sunday, and they voted to give the collection of the first Sunday in each month to the Orphanage."

Besides these "regulars" quite a number of Sunday-schools are represented frequently in our column of receipts. Here is the Bogue Chitto Sunday-school arranging for a special Orphanage day, so Bro. C. M. Brister writes, and asks for facts to be used on that occasion. The Central Coldwater Sunday-school, through Bro. Dougherty, sends us a nice contribution this month. The Shiloh Sunday-school (at Houlika) also sends us a contribution through Bro. W. T. Hunt. So also the Sunday school at Binnville, through Bro S. H. Evans, Sec., sends us a contribution. Bro. E. B. Boyd, of Macon, for the Macon Sunday-school, nicely remembers the Orphanage this month.



Group in front of Muller Cottage.

It would be an easy matter for the Sunday-schools, the Sunbeams, the B. Y. P. U's, and Ladies' Aid Societies of the State to support the Orphanage by small monthly contributions. But there are so many other friends and churches who wish to share in this blessed work that we rejoice that there is a place for every one who wishes to help. God bless the Sunday-schools and young people of our State and all who have come to our relief.

During the past year we are grieved to say there have been two deaths among our little inmates of the Orphanage. During the epidemic of measles in the spring little Roy Petty, aged four, had measles, which was followed by capillary bronchitis, from which, with the very best of attention and nursing, he died in April. Little Minnie Gamble this fall was attacked with congestion of the bowels, and after an illness of thirty six hours, died October 5th. She was supported by the children of James Society of Brother Sproles' church in Vicksburg.

Through the influence and at the suggestion of Brother W. W. Morrison, the Columbia Club, of Jackson, donated a twenty-five ton car of coal to the Orphanage, paid the freight on it, and had the car placed as near the Orphanage as possible. This was a most beneficent action and is greatly appreciated by our numerous Orphanage family. We are sure to keep warm this winter, many thanks to our kind friends of this club.

A good friend in Jackson, Mr. King, the West Jackson druggist, has very kindly donated to the Orphanage a three-horse power second hand gasoline engine, which will be very useful in either pumping water or for other purposes at the Orphanage. For this timely gift we are all very grateful, and return sincere thanks to the giver.

Below we give extracts from a few of the many good letters received at the Orphanage. It would be a pleasure to give the words of many more, but our space is still insufficient

for this. We assure our friends that we appreciate every kind letter received.

The Brookhaven Sunbeams are supporting one little girl. In the last letter, (Miss Lula Watson, Sec. and Mrs. S. B. Price, leader,) they write, "The Sunbeams enjoy the *Gem* very much and all the children are interested in the work."

Rev. E. E. Thornton, New Albany, writes: "I am happy that water has been reached. Congratulations. I hope it is good and will meet with all demands. [It is abundant and excellent in quality.—Ed.] Let us thank God, take courage, and go on to the erection of the Central Building." "This will we do if God permit."

Pastor Austin Crouch, Corinth, writes, sending a \$10 contribution from the B. Y. P. U., on the water fund, "May God bless you in your great work." Thank you brother. We remember with great pleasure our visit to Corinth sometime since, and have since received a nice contribution from one of the Sunday-school classes there, through Bro. Bramlett.

Bro. Geo. Caldwell, of Lula, writes of a \$10.30 contribution sent, "This is a gift from our people here, many of whom are greatly in sympathy with you and the dear orphan children. We are all so proud and thankful that you now have an abundant supply of good water. May the love of God continue to bless you and all the little ones is the wish of our people."

Bro. T. J. Miley, the beloved Mayton pastor, writes, "We have had our very best day for the Orphanage at Union (or Mayton)."

We just beat ourselves. We received \$30.50 in cash and pledges. I will send the money as soon as I finish collecting." Of this sum \$24 has reached us and the rest will soon follow.

Mrs. Nettie S. Whitfield, Dow, (Lowndes Co.,) writes, "We have missed the *Gem* this year since moving to our country home

and changing our address. Mr. Whitfield has improved wonderfully and hopes to take full work next year." Bro. Whitfield is the former beloved pastor of the Carrollton church, and was forced to resign on account of feeble health. We trust that both he and his excellent wife will continue well and happy.

Our friend Bro. Jno. L. Hebron, Jr., Leeland, who sends us \$5 every quarter, writes "We greatly rejoice to have such a good report from you of the Orphanage. You are engaged in a great and laudable work, and wish you success. It will be a pleasure to honor every quarter your draft for \$5. We hope you received amount drawn for promptly. "Charity blesteth him that gives and him that receives."

Dr. C. R. Henderson, Deasonville, a Christian doctor, writes, "Enclosed find \$5, which please use for the benefit of your precious charge. Wishing you God's blessing, I send this." Such good letters are refreshing and are appreciated.

Bro. John Thompson, pastor at Rodney and Fellowship, writes, "Good news! Plenty of water for a Baptist Orphanage. That seems to sound as it ought to be, and should have been long, long ago. Now for the brick building. I wish I had some money, as I know some Baptist brethren have. I would talk a heap less. Well, the Lord left a place for mites, and I am going to have a mite in that brick building; and it occurs to me that I know others who will give a mite." God bless Brother Thomson. He is among an excellent people as we know by experience.

Mrs. Josie R. Calmes, Brooksville, writes of one represented in a contribution which she sent: "Since our friend Miss Nettie Carpenter gave her gift, she has gone to her eternal home. She was sorely afflicted and we can surely see the wisdom of God's will in taking her home." May great grace be given these sorrowing friends.

Secretary A. V. Rowe writes, "I was glad to see in yesterday's papers that you have a fine flowing well. I wish that it could have been announced in THE BAPTIST but I suppose you will tell us all about it this week."

A Letter.

Read and ponder the following letter:

ELLISVILLE, MISS., Nov. 6, 1900.

MR. A. E. JENNINGS:

Dear Brother—I preached a suitable sermon to my people at Ellisville, and took a collection for our Orphanage building and will have about \$125.00 to send to Bro. Foster for that purpose.

Last Sunday I did the same thing at Sandersville, another church I serve, and they gave me \$145.00 for that purpose. One brother gave me \$100 of that amount. So I will send Bro. Foster about \$270 from these two churches, and when we consider their financial ability, they have responded nobly. I am happy over it, and thought I ought to inform you of what we have done for the object so near your own heart. God bless us good people and bless you.

Fraternally,

O. D. BOWEN.

The above amounts were contributed by the Thanksgiving offerings by God's people

THE BAPTIST.

\$2.00 Per Annum in Advance.

Published Every Thursday,

—BY THE—

Mississippi Baptist Publishing Co.,

—AT—

JACKSON, MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Let Reason Prevail.

The Editor of THE BAPTIST makes his acknowledgments for the compliment paid him by a number of our esteemed brethren of the press in reproducing our editorial on the "promotion of industries" that appeared in a late issue of this paper.

While our life work is disconnected with political organization, yet, as a citizen of the commonwealth devoted to the furtherance of its material interests, we desire to contribute to the extent of our ability, to every industry and enterprise that will give employment to labor and add to the development of the State's resources.

Along the lines of our editorial referred to, there appeared in a recent issue of the Clarion-Ledger an unusually able and well considered article that commends itself to every intelligent reader which we take pleasure in reproducing.

The great interest manifested in the several projected railroads is intensified, by the encouragement and outspoken expression of many of the leading newspapers in different parts of the State. This is a good omen, and no doubt reflects, to a considerable extent, public opinion.

The press is calling attention very pointedly to the fact that the persecution of railroads by all sorts of speculative litigation, is damaging to the business interests of the commonwealth, and that it has a direct tendency to retard all industrial developments which depend directly upon railroads and large outlays of money.

All that has been said along those lines is true. It must be confessed that Mississippi is behind many of the other Southern states in material development. No state has more need for outside capital than Mississippi at present; but capital, which is proverbially

THE BAPTIST.

November 22,

A Home for the Homeless.

From the days of the Apostle James, it has come down to us that pure religious service in the eyes of God our Father, consists in visiting the fatherless and widows in their afflictions, and in keeping one's self unspotted from the world.

We must not only do the first—visit the fatherless and widows in their afflictions—but we must also do the latter—keep ourselves unspotted from the world—if we would render unto God pure, religious service.

The homeless are ever with us, and their sufferings are many; and, it is well for us, that they are with us, else we might lose some of the fineness of the nobler ties that bind us to the race.

The great and good king of Israel, David, never showed himself more like the man of God's own heart, that when he, on finding himself seated on the throne that Saul had occupied, sought out Mephibosheth, the grandson of Saul, and had him to "eat bread in his house continuously."

Who is it that does not often turn to the 18th chapter of Matthew's gospel, and read the story of Christ's love for the little children that were brought unto him? How it thrills our hearts and stirs our souls when we see his kindly hands about them, and hear his words of blessing spoken over their heads!

Alas! It may be true, as it sometimes seems, that into some lives, children do come as unwelcome guests. With all our love bestowed upon them, we do not then love them too much, nor can we; for it is this that makes home the happiest spot on earth.

Next to a real home, where we can have the care of those whose offspring we are, bone of their bone and flesh of their flesh, the best place, for the homeless ones of human kind, is in a good Orphan's Home, like the one we have in Jackson. No child bereft of a parent's love, in all this goodly land, could fall into kinder hands than those who rest under the roof-tree of the Mississippi Baptist Orphanage.

No wonder the demand, for homes therein, is many times greater than the supply thereof. Instead of caring for thirty-six, as we now do, if we had room, we would be caring for hundreds every day. Surely, we will not let this state of affairs long continue, and the orphan go uncared for at our very doors?

It is said by those who are in position to know, that the best instructed children in the Bible, in all the commonwealth, are found at the Orphanage—that they have the best Sunday School yet seen in the State.

What a sublime incentive this supplies for the enlargement of the accommodations of this noble institution of God for the betterment of the race, physically, mentally, and spiritually.

So great is the Christian influence of this Home, that it would seem next to impossible for a child to come under its gracious influence, and then afterwards, at the great day of final account, be turned away from the Heavenly Home, "into the outer darkness" of those who perish eternally.

What will the Master say of us, if we turn aside from the great opportunity now presenting for providing a happy home;

"The place of all on earth most sweet" for those who have not.

timid, having the treatment of railroads in State as an object lesson, as a matter of course, will be slow to seek investment here. The interest of the State, therefore, is very much affected, injuriously affected, by this reckless and persistent persecution by trumped-up and speculative litigation.

"But there is another point of view which as yet has not been presented, that this litigation is also directly burdensome and expensive in other ways to the people who are not at all interested in this class of litigation. The people are interested in cheap freight rates; but while the railroad companies are called upon to defend hundreds of damage suits, mostly speculative in their character, making large outlays of money for lawyers' fees and costs, and paying heavy verdicts, all of which goes into the expense account, and all of which goes into the expense of operation, the burden to a great extent falls upon the people, for a railroad company has a right under the law to earn a reasonable profit on the money invested, and the cost of operation, as far as it can, it carries into the expenses incurred in litigation, and the farmers and merchants have a large part of the bill to pay. It is a direct expense to them in keeping up rates. But this is not all. These matters of speculative litigation fill the dockets of the courts, prolong the term of courts, thus directly burdening the counties where it is carried on.

"From no point of view are the people in any way benefited by this litigation. On the other hand, it is demonstrated that it is a direct burden to the people at large. The only gainers are a few lawyers, and, as a rule, a few negro litigants, who sue railroad companies for a division of spoils, on any possible pretext. It is a significant fact that the bulk of this litigation is by negroes and the attorneys who contract with them through a division of the spoils. It is a great expense to the railroad companies whether they win or lose the cases, for they have their attorneys' fees to pay.

"Most of the litigants are persons who cannot pay the costs, and if the railroad companies win, all the costs incurred have to be paid by the railroads. It is all to win and nothing to lose with the plaintiffs.

The expense falls on the railroads directly, and indirectly on the people.

"It is time to reason together about these things, and in every possible way discountenance this unjust persecution of railroads, which for recent years has been so rife in this State, and encourage the introducing of capital and the establishment of much needed industries."

Sometimes.

Sometimes, sometimes on joyful wings
My spirit mounts the shining heights,
And I am free and glad and strong,
Through gleaming day and starry night.
And yet, and yet, sometimes, sometimes,
Hushed are the songs of hope and trust,
And lone and sad, my spirit's fair
White pinions droop and trail the dust.
Oh, gentle Savior; thou who wore
The fetters of humanity
In exultation or despair,
Let me forever abide with thee.

—Eron Opha Gregory.

THE BAPTIST.

JONES BROS. & CO.'s Mammoth Retail Stores!

Jackson's Best, Biggest and Busiest Store, the store that saves you money on everything you buy.

A Visit to Our Store is Time and Money Well Spent.

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Ladies' extra heavy walking or rainy day Skirts, eight rows stitching around bottom, colors oxford and black, fit and hang perfectly. Only \$3.50 each.	Ladies' Umbrellas, mercerized covers, steel rods; beautiful assortment of handles; regular \$1.50 quality. Now on sale at \$1.00 each.	We sell more Millinery than all other Jackson stores put together. You can buy in our store the finest Millinery at the lowest prices. We sell all our Millinery on the small-profit plan.	We name a few of our many bargains in Dress Goods. 38-inch Venetians, all wool worth 75c, now on sale at 50 cents a yard. 52-inch Broadcloths, all wool, worth \$1.25, now on sale at \$1 a yard. Black Cheviot Serges at 50c, 75c and \$1 a yard. Eiderdowns at 35c, 45c, 50c and 60c a yard.
Waists.	Underwear.	Ladies' Walking Hats, 50c, 75c, \$1, \$1.50 and \$1.75. All our fine pattern Hats now on sale at from \$4.90 to \$9.75. New goods by express every day.	
French flannel Waists, trimmed in soutache braid, all sizes and colors. Special price, \$1.95 each.	All grades and all Prices. SPECIAL VALUES. Ladies' heavy Egyptian ribbed Vests and Pants at 50 cents per suit. Children's union suits, 25c, 50c and 75 cents. Ladies' heavy, fleece-lined Vests and Pants, at 95c per suit.		

Sunday School.

LESSON FOR NOVEMBER 25, 1900.

BY W. F. YARBOROUGH.

SOBER LIVING:—Titus 2:1-15.

GOLDEN TEXT:—We should live soberly, righteously and godly in this present world.—Titus 2:12.

Temperance means more than the control of the appetite for strong drink, but as drunkenness is the besetting sin of England and America it is well for us to direct our attention to that phase of intemperance exclusively. Instead of giving an exposition of the Scripture text which treats of self control or self-restraint in general we give an excellent article to Sunday School teachers from *The Sunday School Times*:

BY A. E. DUNNING, D. D.

Many of the Sunday Schools of Great Britain observe the fourth Sunday in November annually, as Temperance Sunday. By the request of representatives of these schools, the International Lesson Committee from the regular order, and selects a passage of Scripture appropriate to the subject. The passage chosen well illustrates the New Testament teaching concerning temperance. It is part of a letter written by the Apostle Paul to a young Christian teacher in a community notorious for drunkenness among other vices, instructing him how and what to teach. It assumes that he has several classes and mentions each one. The same general subjects are mentioned for each in a sort of graded series.

Total abstinence is not inculcated; indeed, it is nowhere especially enjoined in the New Testament. The only reference here to alcoholic liquor is the direction to teach aged women not to be "enslaved to much wine."

But all the classes are counseled to live wholesome, honorable, loving, useful lives. Intemperate men and women do not live such lives. The keyword of this lesson is "sobriety." Let your class mention the synonyms that accompany it in the lessons,

such as incorruptness, gravity, fidelity, etc. Show them the ideal character which the Apostle would have the young teacher Titus strive for himself and in others. It is the manhood which "adorns the doctrine of God our Savior." It is the strong, pure, lovable, helpful boy and girl whose presence is everywhere welcome in good society,—athletes in body, mind, and spirit. Self mastery, the control of the animal nature by righteous will, by reason and conscience, make such characters.

Now the use of alcohol as a beverage tends to make the animal nature control the will. That is intemperance. St. Thomas Browne says: "We are all a composition of man and beast, wherein we must endeavor to hold the man above the beast, and to make sense sit at the feet of reason." That beast in us, that gross sense, is easily aroused. No wise man will needlessly put himself into circumstances which stir it into life. Nothing more quickly wakens it than intoxicating drink. We do not need to go to the Bible for evidence of this. Modern expert testimony is convincing. Medical examination has often demonstrated the mischievous effects of alcohol on the body and brain. The moral sense is weakened by the use of strong drink. The will is dethroned by it. A drinking man or woman may become, and often is, a prey to all vices.

There are sufficient reasons why Sunday School teachers should teach temperance faithfully. The first is because every pupil is liable to be exposed to the temptation to drink. It is perhaps even more important to teach temperance to children of Christian parents who live in wholesome surroundings than to the children of drunkards. For those brought up in Christian homes do not realize the dangers that surround them. I had once in my Sunday School a class of boys from ten to twelve years old. They belonged to good families. Three or four years later they formed a club. It was secret, but they said that they had organized it for intellectual and moral improvement. They hired a room in which they gathered evenings. They brought in several other boys. One of the class was

appointed chaplain. After a while it was learned that liquor was being brought into the club-room. The chaplain soon withdrew. He is now a Christian minister. One day one of the most active members of the club came and confessed to me that he had been drinking, and that his parents had found it out, and he begged me to tell his mother, who was almost insane with anxiety, that he would never drink again. But he did, and went from bad to worse till he disappeared. Friends of another came to ask counsel what to do, because he had forged a check. Employers of another told me that he had made false entries in their books, and defrauded them of money. Another became engaged to a charming girl, but she broke the engagement because he drank, and in a few years he died a drunkard. None of these boys at ten years of age seemed likely to be exposed to the temptation to drink.

The second reason why Sunday School teacher should teach temperance concerns the larger social life of every community. The church and the liquor saloon are totally opposed to each other. In proportion as one wins the other loses. You want to enlist your pupils for life on the side of the church for the purity of society.

Tell your scholars the reason why they should abstain from strong drink. Show them why they do not need it, and will be better off without it; how their example and influence ought to be against leading others into temptation, and what kinds of temperance work will help to make noble men and women. These pages furnish the material which will equip you to do this important service.

The Orphanage has abundance of water now, and it is of the best. But some more money is needed to round up the cost. A great deal of what was pledged at Jackson for this purpose has been paid, but some is still unpaid. Will not all who promised anything, send on promptly the amount that the entire expense of this fine water supply may be covered? One week till Thanksgiving day. Let all be paid by that date.

W. B.,

ERECT FORM CORSETS.

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The Home.

Could I But Know.

Could I but know—
That all we lack on earth to make life
sweet;
Would be called ours on a brighter
shore.
That yearning, longing, crying o'er
reckless pain
Would turn to joy and love effulgent
evermore.
Could I but know—
That for each grief and night-shade that
besets the way
There'd spring the lilies white, all
undefiled by sin—
That for each anclouded day and
haunted night
There'd be a sky of blue where angels
enter in.
Could I but know—
That for all loss and pain this heart of
mine shall know.
Or hath known through the shadowed
years now past.
There'd be a very heaven of bliss in
purer spheres.
Where glorious love and springtime
joys o'erlast.
Could I but know—
Oh! foolish heart, be still and steady
fast learn.
What thou dost seek of life's dark
mystery and woe
Is given thee or withheld by God—as
servant thou best—
Love, trust, be patient—and some
day thou shalt know.
LUNA M. HOBBS.
Brookhaven, Nov. 2, 1900.

"Let Us Go Home."

Say what you will of the cold
ness and selfishness of men, at
least we long for the companion
ship and fellowship of our kind.
We are lost children, and when
alone and the darkness begins to
gather, we sigh for the close rela-
tionship of the brothers and sisters
we knew in our childhood, and cry
for the gentle arms that once rock-
ed us to sleep. We are homesick
amid this sad, mad rush for wealth
and place and power. The calm
of the country invites, and we fain
would do with less things, and go
back to simplicity and rest. And
so it came to pass that about the
year 2000 men began to think,
and they saw that to work all day
with their head and never with
your hands failed to bring content.
The most successful man was the
most unhappy; and they turned at
last from the city to the country.
They said, let's go home—all is
so quiet here. They found, hav-
ing taken a little time, that there
was a beauty in the country they
had not quite forgone yet, and the
melody of the water running over
pebbles, the steam to the sea was
a song of glads. They saw,
too, that animals and birds that
lived in the open air never went

into decline—that the chipmunk's
health did not fail, nor the quail
have nervous prostration.—*Elbert
Hubbard in Good Housekeeping for
October.*

Scripture Verses to Be Memorized.

A SONG OF GOD'S HOUSE.

How lovely are thy tabernacles, O Lord
of hosts!
My soul long th, yea, even fainteth for
the courts of the Lord;
My heart and my flesh cry out unto the
living God.
Yea, the Sparrow hath found her an
house,
And the swallow—a nest for herself,
where she may lay her young,
Even Thine altars, O Lord of hosts, my
King and my God.
Blessed are they that dwell in thy
house:
They will be still praising thee.
Blessed is the man whose strength is in
thee;
In whose heart are the highways to
Zion.
Passing through the Valley of Weeping
they make a place of springs;
Yea, the early rains covereth it with
blessings.
They go from strength to strength.
Every one of them appeareth before
God in Zion.
O Lord God of hosts hear my prayer;
Give ear O God of Jacob.
Behold O God our shield.
And look upon the face of thine
anointed.
For a day in thy courts is better than
a thousand:

Now For Thanksgiving.

Before the next issue of THE
BAPTIST, Thanksgiving day will
have passed. It will occur on the
29th of this month. There will
have been issued proclamations by
the President of the United States
and the Governor of our State rec-
ommending its public observance.
Reviewing the past year we have
very much to call out our gratitude
to the "Giver of every good and
perfect gift." Although there was
a drought in spring, followed by
excessive rains in June and July,
damaging crops, yet there has been
given to our people a fairly good
crop and the year has been truly
crowned with the riches of God's
goodness.

In our Orphanage work we have
been greatly blessed, notwithstand-
ing the two epidemics of measles
and veruloid, and the death of two
little inmates of our home. We
were greatly grieved by these af-
fections, but still we have enjoyed
the favor and blessings of the Lord
in large measure. Until the Con-
vention in July we were confronted
with the problem of a water supply
and the liability of again being
forced to haul water for stock and
children. But in July, Baptist no-
bility and benevolence asserted it-

self and one thousand dollars was
pledged for a water-supply. As
the result we have a deep well,
cased with iron tubing, supplying
an almost unlimited supply of pure,
freestone water, clear as crystal,
and adapted to all purposes. Thank
God for water. A kind friend
made us a present of a four horse
power gasoline engine to run the
pump, and a first class pumping
outfit has been installed.
But "the poor we have always
with us." Our work is growing
and better and enlarged facilities
are needed with its growth—more
room for more children who are
constantly pleading for admission,
more supplies for feeding and cloth-
ing this increasing number of chil-
dren. The regular receipts have
been flowing all the while, but our
needs have been growing as well.
It is a universal custom of late
years to especially remember the
orphans on Thanksgiving day. We
need this time a much larger and
much more general remembrance
than ever before. And Bro. Jen-
nings has set his heart on the new

brick building this fall, so that we
may in the near future open doors
to a much larger number of chil-
dren. Our faith in God, through
the agency of his people. We be-
lieve He will put it into the hearts
of a large number of pastors than
ever before to secure contributions
from their churches for this work
and for the needed enlargement of
our facilities. We believe He will
put it into the hearts of more of our
churches and members than ever
before to contribute to the needs of
homeless children on Thanksgiving
day.
First of all, we would be deeply
grateful for enlarged cash con-
tributions on or near the 29th,
—before or after would suit as well.
Then we would be profoundly
grateful for boxes, barrels and pack-
ages of groceries, clothing, etc.,—
anything that can be eaten or worn
by the children. Of course we
know that there will come to the
children the Thanksgiving turkeys,
for they always do, and we have
heard recently of several that are
fated, predestinated in this direc-
tion. God bless all our friends and
all our helpers, fill them with grati-
tude and cause his face to shine
upon them.



No other aid so great to the housewife,
no other agent so useful and certain in
making delicious, pure and wholesome
foods, has ever been devised.

ABSOLUTELY PURE

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many grocers. They are made from alum, a poison-
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Feb 9-11

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cost passengers less money by this
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tory reached via the Union Pacific, ad-
dress

J. F. AGLAR,
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G. P. & T. A., Iron Mountain Route, St.
Louis, Mo.; R. T. G. Matthews, T. P. A.,
Louisville, Ky.; I. E. Rehlander, T. P. A.,
Chattanooga, Tenn.; Ellis Farnsworth,
T. P. A., Memphis, or J. C. Lewis, T.
P. A., Austin, Texas. April 1st

The Farmers Are in the Saddle.

For the first time in years the cotton
farmer within reach of a Roundlap bale
plant finds himself independent of
compresses and bagging and tie men,
who have grown rich out of the mon-
opoly they have enjoyed of covering
and compressing his cotton. Besides
enabling him to sell his cotton in
Roundlap bales at a premium which,
after paying the baling charges, leaves
him a handsome profit, the competition
aroused by the presence of a round bale
plant compels square bale buyers to ad-
vance their limits. How much of the
higher prices paid last fall was due to
this competition patrons of the Round-
lap plants know.

\$100 Reward \$100.

State of Ohio, City of Toledo, ss.
Lucas County.

Frank J. Cheney makes oath that he
is the senior partner of the firm of F.
J. Cheney & Co., doing business in the
city of Toledo, county and State afore-
said, and that said firm will pay one
hundred dollars for each and every case
of Catarrh that cannot be cured by the
use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in
my presence, this 6th day of December,
A. D. 1886.

{ SEAL. } A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken inter-
nally and acts directly on the blood and
mucous surfaces of the system. Send
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help to make it attractive to
your child n and make them
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We sell both in such a way that you can have no excuse for not buy-
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for anything in our line, just drop us a postal card and we will send you
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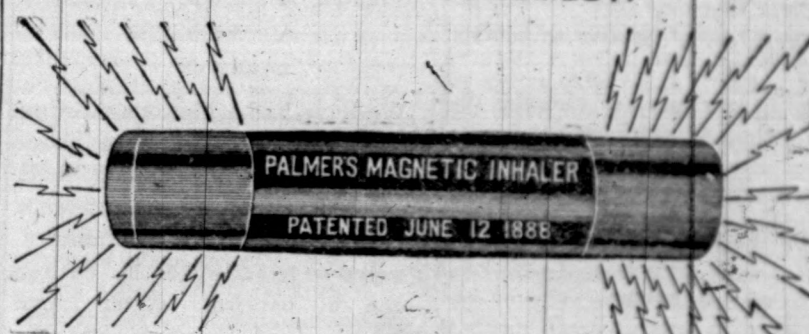
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T. B. BLALOCK, Thomastown, Miss.: I have been deaf in one ear a
number of years, the result of an abscess produced by measles. After using the In-
haler a short time, the deafness entirely disappeared. In addition to that it is the
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CURES IT IN
ONE NIGHT.

"I took LaGrippe; every bone in my body
began to ache, and I was compelled to
go to bed. I took Johnson's Chill and
Fever Tonic through the night; no
fever came, aching disappeared and
next morning I went to business as
well as ever. I have since tried it in
other cases with like results."
W. W. CALDWELL, Chicago, Ill."

A. B. GIRARDEAU,

Sole Manufacturer,

SAVANNAH, GA.

Ministers and Churches.

Baptist Union Meeting.

The Baptist Pastor's Association of Meridian, have arranged with Dr. Broughton, of Atlanta, to hold a series of revival meeting in the city of Meridian, beginning Sunday, Nov. 24th.

All the Baptist churches of the city will concur in supporting the meeting. The First Baptist Church being the most commodious auditorium, has been selected as the place for these meetings.

We ask that special prayer be made for a great meeting whose power and influence shall be felt in every church and locality of the city.

G. C. JOHNSON

THE CHURCHES OF OXFORD ASSOCIATION.

I wish to say to the churches of Oxford Association that Bro. J. R. Taylor is in Mississippi College, and is in need of funds to meet immediate and pressing needs. Will the churches who made pledges to his support forward the amount pledged to me, as soon as possible. Toccona, the little mission church was the first to pay its pledge.

Hoping for ready and cheerful responses from the churches,

I am yours,

W. I. HARGIS.

University, Miss., Nov. 13, 1900.

CLINTON.

The people of Clinton enjoyed very much attending the B. Y. P. U. Convention and entertaining the delegates. We had two hundred and twenty-five visitors, according to the chairman of the entertainment committee. We have four hundred young people of our own. So we had a great convention, such as could be had in no other place in the State. We are glad the meeting was held here. Many eyes were opened.

The church here is now holding a meeting for revival and ingathering. Bro. E. B. Miller is preaching. The outlook is hopeful and our responsibility is heavy. Pray for us.

P. I. LIPSEY.

SALEM CHURCH.

There is a good deal of life left in old Salem church, Octibbeha Co., as was evinced the last second Sunday, when I asked for a contribution for Mississippi College and Ministerial Education, and received \$10.50 in cash, and pledges—all of which are good and will be paid next meeting.

This was once among the most flourishing churches in Columbus Association, but on account of various causes she has been much reduced in the last few years. At the last meeting a hearty call was extended to the present pastor for another year, and arrangements made to increase the salary.

Dr. W. B. Stiles and Bro. V. M. Carpenter of this church, are two of the most active and efficient deacons to be found in any of our churches, either town or country. And thereby hangs a tale as to the readiness of the church to come up with the pastor's salary and to respond to other calls.

Our aged brother and father in Israel, Rev. W. F. Spraggins, is a member of Salem, and has been a very efficient helper there, having served the church as pastor at different periods for several years. As an ex-pastor he is one of the most congenial and helpful yoke-fellows I have ever had. I would that his tribe were more numerous in this regard. But, alas, alas! how often do we find ex-pastors to be a hindrance rather than a help to the pastor.

H. M. LONG.

Columbus, Miss., Nov. 14, 1900.

BALDWIN.

We have had a glorious meeting at Baldwin. There were about fifteen profession—among them men of prominence and influence in the town and community. Twelve were added to the church—ten by baptism. Elder Lloyd T. Wilson of Humbolt, did the preaching. He captured the town. He kept constantly before the people, "The work of the Holy Spirit," "The power of the cross," "The exceeding sinfulness of sin" and the complete security of believers. He is a man of power. His methods are simple. He depends for success on the divine presence. He believes that the gospel is the power of God. His sermons are plain and full of pathos. It has been a long time since the town of Baldwin has had such a revival. To God be all the glory. Some of us think that Bro. Wilson would be eminently successful as an evangelist.

Your Brother,
J. S. BERRY,
Baldwyn, Miss., Nov. 12, 1900.

JACKSON CHURCH BUILDING FUND.

DEAR BROTHER:—Did you make a pledge for the raising of that Jackson church debt? I did. Let's pay it. December 1st is the day. We can't afford to fail. The new century must not catch us crippled



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GEORGE H. LEE,
Gen. Pass. and Tkt. Agent,
Little Rock, Ark.

and hampered with that abominable thing. It has hurt our work long enough. The only way in the world to get rid of it is to pay it. 'Twill "hobble" us till we do so.

Yours truly,

B. G. LOWREY.

GOD AND MAN
OR
From Creation to Consummation.

TWENTY OF THE MOST INTERESTING AND THRILLING SUBJECTS OF THE BIBLE INVESTIGATED.

By Elder A. P. Copeland,

Author of "A Light From the East."

The subjects treated are: Creation, Fall of Man, God Incarnate, The Trinity, Christ Suffering, The Crucial Hour, Salvation, Resurrection, First Resurrection, Immortality of the Soul, State of the Soul Between Death and Resurrection, Remarks on Immortality and Resurrection, Heaven What? Heaven Where? Heaven When? Judgment of Nations and Final Judgment, Hell, Satan, Angels and Man, Jacob's Sons Coming Home.

To these subjects the writer has given much earnest thought. From encouragements received from the press in commendation of his articles, published in several papers in the past, and from the favorable notices of his little book, "A Light From the East," he feels that the book which he now wishes to publish, consisting of 200 or more pages, on good paper and neat binding, will well repay the purchaser at 75 cents a copy. Several hundred subscriptions are desired, to be paid when the book goes to press.

Let as many be in clubs as possible.

Respectfully,

A. P. Copeland.

East Mississippi and West Alabama Fair
Association, Meridian, Miss., Nov.
19-24, 1900.

On Monday Nov. 19th, the East Mississippi and West Alabama Fair at Meridian opens its doors to the public, and extends to all an invitation to visit the largest and most elaborate display of Live Stock, Pet Poultry, Agricultural and Mechanical Products ever yet put on exhibition at any State Fair; in fact, so untiring have been the efforts of those connected with the Association so many exhibits put before the public never heretofore seen in any State Fair, so many additional attractions added for the amusement and instruction of every one who may be present that the year 1900 marks a new era in the world of State Fairs that cannot but be enjoyed to the fullest extent by an enlightened and appreciative public.

Grand parades, and fire works on a gigantic scale are some of the many attractions that will be seen. Speeches made by prominent men and grand military parades and competitive drills will also be features of the occasion.

On Tuesday, Nov. 20th, Lieutenant R. P. Hobson, the Naval Hero, and General Joseph Wheeler will be in attendance.

Under no circumstances should anyone let this Fair come to a close without witnessing for themselves the greatest Fair yet held in this section of the country.

The Q. & C. Route have placed on sale at all their ticket offices in Mississippi, tickets at one fare for the round trip.

GEO. H. SMITH,

G. P. A.

DROPSY, PILES.

The Excelsior Liver and Kidney Pills effectually cure Dropsy, if persistently used in the early stages of the disease. They expel the water from the system through the natural channels. For Liver Troubles, Biliaryness, Costiveness, Headache, Backache, etc., there is probably no better remedy to be found. Two months' treatment pospaid for 25 cents (coin). Receipt for speedy Piles cure free to every purchaser. Order at once and receive free other goods worth 30 cents. Address Excelsior Remedy Co., Spartanburg, S. C.

Deaths.

Edwin Keith Furr.

Died October 22, 1900; age one year four months.

The spirit of this little babe returned to the God who gave it. It is hard to part with our loved ones, but precious is the hope of meeting them again where parting is no more. Keith was a bright little boy, and the family were heartbroken as they followed him to the grave.

A precious one from that home is gone; a voice they once loved is stilled; a vacant place is in that home that never can be filled. The little flower, so fondly cherished here, now brightens the Home over there. Let us submit to the will of Him who doeth all things well.

UNCLE.

M. L. Henry.

At the home of her son-in-law, Bro. R. A. Williams, near Brownsville, Miss., on October 11, 1900, in the 75th year of her life, Sister M. L. Henry. She became a Christian early in life and was once a member of the old Mt. Bluff church, from which she went to help organize the church at Canton, Miss. At death she was a faithful member of Beulah church and its W. M. S. at Brownsville, Miss. The church, the pastor, and the noble Christian home she left, will greatly miss her, but our loss is her great gain.

CHARLES L. LEWIS.

Sister Stranburg Dead.

In response to a telegram, I went down to Coffeeville yesterday, the 13th, to bury Sister Stranburg, the beloved consort of Rev. W. L. A. Stranburg, who died the evening before at 8 o'clock after an illness of but little more than a week. Sister Stranburg was perfectly conscious of the approach of death and gave explicit direction as to the funeral. Her last whisper to the sorrowing loved ones was, "The Lord is my shepherd, I shall not want."

She had a warm place in the hearts of the people of Coffeeville, as was attested by the throng which attended the funeral. I never saw such grief as was manifested by the three daughters left without a mother.

Surely every Christian will breathe a prayer for dear Bro. Stranburg and the sorrowing daughters.

N. W. P. BACON.

Oxford, Miss., Nov. 14th, 1900.

Miss Enola Turner.

One of the saddest deaths that has occurred in our church in a long time was that of Miss Enola Turner, who died Sunday night, September 16th. Just home from school, after three years of hard work, hopeful and ambitious, and prepared for a noble and useful life, it seemed so hard to give her up. She was not yet twenty years old. The death of one so prepared to live is a mystery of providence. But if prepared to live she was also prepared to die. This is the comfort of her friends. She lived a sweet and trusting Christian life. Her beautiful Christian character so carefully trained here by parents and teachers and developed by her own labors, is her heritage in heaven, and will

develop with increasing momentum, under the happy environments of the "better country." We share in both the joy and the grief of her family. She was the daughter of Brother and Sister G. D. Turner. Her pastor, W. M. BURR.

Greenville, Miss.

Mrs. Elizabeth L. Hughes.

Died at Fort Smith, Ark., on the 5th of November, 1900, Mrs. Elizabeth L. Hughes.

She was the oldest of eight children of Lewis Bryant Barnes and Linnah Grigs his wife. Her father's first home was near Spater, Hancock county, Georgia. He then moved to Kemper county, Miss., where his oldest daughter, Elizabeth Lewis was truly converted when sixteen years of age and was baptized by her Uncle, Rev. James Barnes, and during all these years has been a consistent Christian and member of the Baptist church.

After receiving a finished education at the Seminary at Greensboro, Ala., under the tuition of Daniel P. Bester, she was married to Mr. John B. Hughes, one of the best of men and a true Christian.

After some years they moved to Holmes county, Miss., with the rest of her widowed mother's family. In 1863 Mrs. Hughes was left a widow by the ravages of war, as were many of her relatives and friends. Some years after that fearful time, she, with her children came to Fort Smith, where her mother, brother and sisters were living. Her health has been very delicate for years, but for two years past she has been an invalid, confined to the house most of the time. Of her six children only two are alive, her widowed daughter, Mrs. Linnah Elington, and her oldest son, William B. Hughes. These two nursed and cared for her during the last years of her life. The writer, her oldest niece, spoke often together of the goodness and mercies of God, and she talked with the dear ones gone before, as if she saw them face to face. She was fully prepared for the call when it came.

ANNIE H. BARNES.

J. R. O'Brian.

The subject of this sketch was born Feb. 14th, 1838, was reared on the old homestead where his parents lived for many years, and died. In early life John, as he was familiarly called, was the pride and confident of the family, and was admired by the neighbors generally. He united with the church at New Hope about the year 1860, being baptized by the late Joel F. Wilson. He occupied a prominent place in the church, being the efficient clerk and treasurer for many years after the war.

He was married to Miss Louise J. Nash, an intelligent and refined lady, Jan. 3rd, 1867. His excellent wife preceded him to the spirit-land about a year. The children consisting of four sons and three daughters left behind to mourn their loss, are among the most highly respected in Attala county. Among these are Prof. J. M. O'Brian, now of Hollandale, and Rev. A. L. O'Brian, now of Hardy.

J. R. O'Brian was not only a kind hearted, Christian gentleman, but a true patriot. He was among the first to vol-

unteer in the war between the States, entering first the company formed by Capt. Henry Jamison, who survives him. He served through many a hard-fought battle until near the close of the war when he joined the cavalry under Forrest. He came safely through, an honored soldier, and settled near the old homestead where he lived surrounded by friends till God called him home.

He died Nov. 4th, 1900, having been afflicted for several years, but during all these years he was the most trusted nurse in the neighborhood. Indeed, it will be difficult to fill his place, and we shall long miss him and cherish his memory.

His funeral was conducted by the writer in the midst of a large audience of sorrowing friends.

God bless his children.

D. L. WILSON.

Lena Kemp.

This young lady, sister Lena Kemp, died September 28, 1900, at the home of her mother, in Jasper county, Miss. She was born in 1870, in the same county. In 1886 she gave her young heart to God and united with the Ebenezer Baptist church, five miles west of Heidelberg, and lived a consistent Christian life to the day of her death. She was a good woman, a dutiful and devoted daughter, a kind sister and a true friend. Her dear mother, brothers and sisters, relatives and friends, and old Ebenezer church will sadly feel her loss. She has, in the language of another, gone to that land "Where the clock strikes one, and the pendulum vibrates ever always, ever always, and the clock strikes no more." May the Lord help her dear mother, brothers and sisters, and give them grace to bear up under this sad bereavement.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening.
When it floats among the trees.
Peaceful be thy silent slumber—
Peaceful in the grave so low;
Thou wilt no more join our number;
Thou no more our songs shall know.
Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no fare-well tear is shed."

J. R. FARISH.

Axum Sanders.

This servant of God, brother Axum Sanders, died February 19, 1900, in his ninety-third (93) year. He was born in North Carolina, and united with a Baptist church in early manhood and lived a pious life to the end. He came to Mississippi in 1857, and settled in Kemper county, where he lived until his death. Soon after coming to Mississippi he united with the Center Ridge Baptist church, in whose fellowship he died. He was a decided Baptist, a good husband and father, a good neighbor, and high-toned Christian gentleman. He leaves five children, two sons, Hous. W. G. and J. M. Sanders, and three daughters, Mrs. Ellen Long, and two unmarried, and a host of grand-children and great-grand children to lament his departure. May they all meet him in the better land.

J. R. FARISH.

Obituary.

Mrs. Virgie Roby Morris died in Memphis, Tenn., November 11, 1900. Mrs. Morris was a lovely Christian character; she professed religion and joined the Baptist church when ten years old, was ever conscientious and devoted to her Savior, and spoke of her departure as going to be with him. She leaves a husband, sweet little girl, father, mother, four sisters and two brothers, and many friends to mourn her sudden death. May God help the bereaved to realize his goodness love and grace.

E. L. WESSON.

Mrs. J. M. Creed.

The subject of this notice, Mrs. J. M. Creed, nee Long, was born August 8, 1882, in Kemper county, Miss., and died October 29, 1900, at her home in the same county, one mile west of Porterville. She was married to brother J. M. Creed in December 1899, who now sorrows over her early departure from him and her little girl babe, of only a few weeks. How sad! how sad! This good young woman was converted to God in early girlhood, and was baptized into the fellowship of Center Ridge Baptist church by Bishop J. C. White, of Alabama. After remaining in said church a year or two, she united with the Friendship Baptist church, nearer her home, of which she was a member at her death. She lived a consistent Christian life, and was faithful to the end. She was a dutiful daughter, a loving sister, a kind friend, a good neighbor, and a faithful wife. Her dear husband, her parents, her relatives, and her church will miss her—miss her so much. She was laid to rest in the little city of the dead at old Center Ridge church, to await the morning of the first resurrection. May her husband, parents and other loved ones have the sustaining grace of God to enable them to bear up under this sad bereavement. May the little infant live and make a noble woman.

J. R. FARISH.

Married.

Peters—Greer.

Nov. 14, 1900, Mr. George D. Peters, of Bristol, Va., and Miss M. Anne Greer, of Meridian, Miss., at the bride's home. Rev. J. H. Buch officiating.

WANTED.

Everybody to take advantage of our Home-Seekers' Excursions to points in Arkansas, all points in Texas, Indian Territory and Oklahoma, via the Iron Mountain Route, December 4th and 18th, at one fare plus \$2.00. Tickets good three weeks to return, with stop-over on the going trip fifteen days. Good chance to visit your friends and relatives in the West at half-rates, also look out a home. For rates and other information, address

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Memphis, Tenn.

Woman's Work.

A Frontier Mission Box from Lebanon Association, was sent to the address of Rev. W. H. Kuykendall, Anmore, Indian Territory. It was a magnificent box, complimentary to the good people who sent it.

We met at the beautiful and hospitable home of Judge and Mrs. Hill for the picking of the box. All the Baptists were invited to be present, and were entertained by a missionary programme, at which the box was packed, and was valued at \$130.25.

Hattiesburg - \$110.00
Ellisville - 15.00
Estabatchie - 5.25

\$130.25

Because it had been a custom to unite in sending an Associational box, for the reason many of the churches are not able to send a box alone; we cordially invited each church in the Association to co-operate with us, thinking to send more than one box if necessary. And though our box is overflowing with a spirit of love and generosity, still we feel disappointed that the ladies of each church in the Association did not contribute something. For the reason we feel that they have lost an opportunity, perhaps, a blessing. And, again, to make even the smallest sacrifice puts us to thinking, which develops interest which breathes forth prayer! And the prayer of all the Christian women of Lebanon Association, centered on our man's usefulness, would be worth to God's kingdom, the value of many boxes.

"Give, give, be always giving.
Who gives not is not living.
The more we give, the more we live."

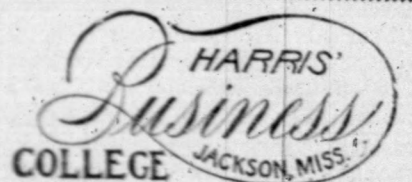
Mrs. Bessie L. Stapleton,
Hattiesburg, Miss.,
important.

At a regular meeting of the Central Committee, it was clearly developed that one of the chief difficulties in the way of progress of our work in the State arises from a failure to hear from a number of Vice-Presidents. The Secretary is required to send literature to the Vice-Presidents for distribution to all the societies in her Association. She cannot know that this literature reached its destination, except as she is informed by the Vice-President. Unless the literature is distributed as required by our expenditure, it incurs a useless expenditure. Besides, a failure to hear from these Vice-Presidents prevents the Secretary's coming in touch with the societies; which

is very desirable and indispensable to the success of the work. One of the most serious embarrassments arising from the failure to hear from these Vice-Presidents is that many Societies never report their work to the Secretary. This inflicts an injustice to the societies and to our Woman's Work. The Central Committee in an earnest effort to remedy this defect decided to call attention to this subject and designate the Associations in THE BAPTIST, from which no response is made by Vice-Presidents. There may be sufficient reasons for their silence, but it is the desire of the Central Committee to know the real situation.

The names of the Associations from which no response has been received are the following: Bogue Chitto, Carey, Calhoun, Chester, Chickasaw, Ebenezer, Deer Creek, Gulf Coast, Pearl Leaf, Tippah, Sunflower, Tishomingo.

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Mrs. W. R. Woods, Sec'y.
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We cannot take young geese and develop them into eagles, but we can take young eagles and help them to strengthen their wings! We cannot take young devils and develop them into saints, but we can take true boys and help them to become strong men. For catalogue address

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Hinds Co. Clinton, Miss.

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Temperance.

The Camden Baptist Association.

At the convention of this body held two weeks ago, a motion was made to reaffirm the action of the conference a year ago, protesting against the nullification of the anti-canteen law. A Mr. Benjamin Braker opposed the motion, who said:

This was only being done to hurt President McKinley who was himself a total abstainer and one of the best Presidents the nation had ever had. General Corbin had recently stated that the canteen was in the interest of temperance. He did hope that the association would not meddle with a thing that they did not understand.

Rev. Dr. A. G. Lawson urged that they reaffirm their action on the canteen of last year, and in doing so he declared that the canteen was not a political matter; it was clearly a moral matter. Whilst General Corbin was quoted, the majority of officers in the United States Army, including General Miles, had not been quoted. When it is said that the President cannot do anything in this matter, we don't believe it, as other Presidents have acted.

The proposition that the canteen motion should be appended to the report was carried.

The Wayne, N. Y. Baptist Association.

Ontario, September 27.—The following resolutions were adopted: "Whereas, The traffic in intoxicating drinks is the most tremendous evil in the political and social life of our country today; and

"Whereas, sentimental temperance resolutions on paper accomplish very little in arousing Christian voters to active and effective opposition to this great evil. Therefore

"Resolved, That we urge upon the attention of the members of our churches the paramount obligation upon them to make an aggressive warfare upon the liquor traffic; that we, as an association of Baptist churches, deprecate the fact that our national government has permitted the defiling of our new island possessions with rum, and we do most strenuously disapprove of the un-Christian conduct of the President of our republic in personally drinking intoxicants in public and in refusing to use his undoubted authority and the express law of Congress in ridding the United States army of the saloon.

"Resolved, That not only prayer but votes are needed for the overthrow of temperance, and hence we earnestly ask the voters in our churches to go to the polls and vote as they pray."

Long Island Baptist Association.

At the annual meeting of this Association, held in Brooklyn, October 18, the following report of the Committee on Resolutions was adopted:

Preamble.—Your committee beg leave to report that we believe the liquor traffic to be the greatest enemy to the progress of the Gospel.

Resolved, therefore, that we ought to make a more vigorous and righteous effort to destroy its power and that this effort be not only one of condemnation, but the use of every means at our command, in opposition to this greatest hindrance to the interests of the Church.

That we deplore the fact of our Government being so largely under the control of the liquor traffic and having so little regard for the wishes and influence of the Church of Christ.

That the churches make a greater effort this year in the distribution of temperance literature and all means of education in our Sunday schools and churches to at least prevent an increase of this iniquity and to create a future generation which shall be more heroic than we are.

That the Rev. Hervey Wood, the representative of the National Temperance Society, be granted ten minutes for address during this session of the association.

Prohibition Prohibits!

Out in St. Johns, Kansas, a saloon-keeper has been convicted on 49 counts of selling whiskey in violation of prohibitory law, and fined \$4,900 and sentenced to 49 months in jail. If he cannot pay his fine he will, under the same law, have to serve it out in jail at the rate of 50 cents a day. Charles Steinbrink knows now whether a prohibitory law prohibits.

The School Fund.

As to the plea that we sometimes hear in advocacy of the saloon that a portion of the license money goes into the school fund the Hon. L. B. Willingham, of Georgia, has this to say:

"But my friends say that bar-rooms pay \$50,000 tax that goes into the school fund. Yes, this is true. We have 600,000 school children in Georgia. So that the barroom pays 15 cents a year towards each child's education in order that it may degrade them. Can

we for this small pittance, afford to have the grog shop flaunt its infamy in the face of innocent childhood, and the fumes of the malt house and distillery debauch our sons and daughters."

A Good Sign.

At a political meeting held recently in Detroit, one of the signs in the hall read: "Down with the saloons and thousands of families will have \$16 to \$1 now. That's the 16 to 1 we propose."

License Endorses.

CENTRAL CHRISTIAN ADVOCATE.

A singular episode has transpired in Chicago which opens another door of light on the saloon question. It appears that a license for \$800 is extracted from clairvoyants. War is being made on the matter and for the reason that to license clairvoyance is to "recognize it," "legalize it," and "give it a certain respectability." Exactly. That is precisely what the license does, whether it be a mouth-teat bank clairvoyant or a hell filling saloon.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail or receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

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Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine; but all failed. Since taking Lemon Elixir I can eat anything I like.

W. A. GRIFFITH.

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Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors failed.

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I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

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B. Y. P. U. Department.

BY W. P. PRICE.

Bible Reader's Course.

Monday, Nov. 26. Psalm 49.
The vain trust in wealth (vss. 6, 7). Compare Matt. 16:26.

Tuesday, Nov. 27. Psalm 50.
"Pay thy vows unto the Most High" (vs. 14). Compare Ps. 76:11.

Wednesday, Nov. 28. Psalm 51.
"Renew a right spirit within me" (vs. 10). Compare Ps. 5:9.

Thursday, Nov. 29. Psalm 52.
A man who made not God his strength (vs. 7). Compare Ps. 32.

Friday, Nov. 30. Psalm 53.
The fear of the evil-doer (vs. 5). Compare Prov. 28:1.

DECEMBER.

Saturday, Dec. 1. Psalm 54.
My freewill offering to God, what is it? (vs. 6). Compare Ps. 51:17.

Sunday, Dec. 2. Prayer Meeting.
Spending time and taking pains with Christ. Matt. 25:1-13.

S. S. Lesson:—The Rich Young Ruler. Matt. 19:16-26.

—(The Baptist Union.)

Many went home from the Clinton Convention with the resolve to organize a Union, or to re-organize the old one and start it out on a new career. Have you carried your resolution into effect yet?

Some are very anxious to know how to organize a B. Y. P. U., and write to know the *modus operandi* thereof. Well, did you ever organize a prayer-meeting? If so, you know how to organize a B. Y. P. U., if you only want and mean to have nothing but the devotional meeting. Having your B. Y. P. U. organized devotionally, if you want it added to until you shall have it organized educationally, by common consent, just resolve to take up the Christian Culture Course, and then take them up, and push them along—do this simple little thing, and you have about all the organization you need.

Of course there are constitutions, by-laws, pledges, etc., etc.; but they are of very little value—you can have these if you want them, and it might do you good to read them over and see what is contemplated by the originators of the movement; but my judgment is that you have no need for these things, after you have once read them.

To be sure you ought to have a President, Secretary and Treasurer; but these can, and should be, chosen just as the church chooses officers for the Sunday School.

And you will after this need some committees, which can be supplied in the Union, just as in the Sunday School.

After you have your Union organized, then the "tug of war" comes in organizing that into classes for carrying on the C. C. C. (Christian Culture Course) work. But you proceed with this in the same matter of fact way as you do in the Sunday School.

The danger lies in this—you will organize your Union to death, and then, of course, you can't do anything.

But whatever you have, or have not in the way of organization, don't fail to take the educational work.

A short while ago the question was everywhere asked: What will the B. Y. P. U. do with the churches?

The question now is: What will the churches do with their B. Y. P. Us?

Some let them die, just as they let the Sunday school die; others work them as they work their Sunday Schools, with the same gracious results.

You can write it down in your book now that a lazy church with a lazy pastor, will never have a B. Y. P. U.—if they organize, it will be short lived for it requires more effort than their kind are willing to put forth, either in summer or winter, to keep it going.

You remember the Irishman and his curry-comb, do you not?

The comb was all right; but it needed to be supplemented with corn—and the same is true here. Try it for yourself, earnestly, faithfully, and you will see what you will see.

HARNANDO B. Y. P. U.

We like to let the other Unions know when we have had anything especially good, and we write to tell you of a rare treat we have enjoyed in a lecture from Rev. W. E. Ellis, of Senatobia, on "A Village Preacher Abroad." When he had finished we felt as though we had been on a trip through the Holy Land ourselves.

We want to recommend him to the other Unions that may be fortunate enough to hear him. We heartily enjoyed you Brother Ellis, and we invite you to come again.

JE-SIE MOODY, Cor. Sec.

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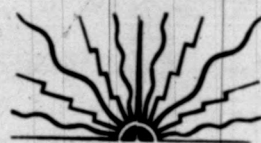
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